Pac Theo Sem
Reading Room

THE PACIFIC

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A BLESSING.

Not to the man of dollars,
  Not to the man of deeds,
Not unto craft and cunning,
  Not unto human needs;
Not to the one whose passion
  Is for the World's renown,
Not in the form of fashion
  Cometh a blessing down.

But to the one whose spirit
  Yearns for the great and good;
Unto the one whose storehouse
  Yieldeth the hungry food;
Unto the one who labors
  Fearless of foe or frown;
Unto the kindly-hearted,
  Cometh a blessing down.

—Mary Frances Tucker.

THE PACIFIC

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2716 Hillegass Ave., Berkeley, Cal.

EVEN SUPPLEMENTAL BIBLE READINGS RULED OUT OF CHICAGO SCHOOLS.

Recently the Women's Educational Union of Chicago asked of the school board of that city that a book of selections from the Bible, arranged by the union, be placed on the list of supplemental readings in the public schools. This led to the appointment by the board of a committee of three from their number to consider and suggest the best books of Bible readings for such use. The committee consisted of Miss Jane Addams, the far-famed social settlement worker, Mrs. Emmons Blaine and Dr. Kohn. The committee submitted finally three books as the best it had discovered. They were "Select Masterpieces of Biblical Literature," edited by Richard G. Moulton; "The Golden Treasury of the Bible," by S. C.; and "Passages from the Bible," by J. G. Fraser.

In the report it was stated:

"The committee recommends anyone of these books as presenting the beauties of biblical literature in a scholarly and non-sectarian manner. But whereas your committee recognizes the fact that even the present discussion of the subject has elicited the expression of honest conviction against the introduction of any form of Biblical literature into the schools, and that deep feeling on the subject has been aroused in various elements of the community, to whom the schools belong; and whereas your committee further recognizes that the discussion if continued might result in distrust of the integrity and non-sectarian character of the schools themselves, therefore your committee unanimously recommends that its report be laid upon the table."

Far be it from The Pacific to question the wisdom of this action to which Miss Addams was a party—especially to question the wisdom, in the circumstances, of the action of one so devoted to the welfare of mankind as Miss Addams has shown herself to be. But it does seem as if in some way people of all faiths could be brought to recognize the high importance of **strictly non-sectarian** Bible readings for supplemental use in our public schools.

Commenting on the omission of the words, "In God We Trust," from some of our coins, the New York Independent says:

"The teaching of religion is no business of the state. So long as no objection was made to opening sessions of public schools with reading Scripture and prayer, so long as all the people preferred it so, it was well to continue the practice. But just as soon as objection was made, and we were assured that it favored one religious sect as against another, we willingly gave it up. We knew that this practice did not make the state or the children Christians. We further knew that it was the business of the church to foster Christianity, not of the nation, which must comprise many who are not Christians, but who have equal rights with those who are. It did not hurt our consciences; we only felt the enhanced obligation of the church to make its children and its citizens Christians."

No fault can be found reasonably with The Independent's utterance here quoted. But it was possible aforetime, under the arrangements for the opening of public schools with Scripture reading and with prayer, to favor one religious sect as against another. But with **strictly non-sectarian** Bible selections for supplementary use there can be no such danger. And we see no reason why Jew and Gentile, Roman Catholic and Protestant, ought not to unite at least on the Ten Commandments and the Lord's Prayer for use anywhere. It might be necessary to name the prayer something other than the Lord's Prayer.

Let the people of this great nation, made up of men and women of so many diverse faiths, take heed lest they allow too many cogs to slip.

THE NEW YORK SCHOOLS AND CHRISTMAS.

Two weeks ago we commented on the action of the board of directors of the New York public schools with reference to the exclusion of Christian hymns from school festivities. We quote now from the Boston Transcript:

"A tempest is raging in New York city over Christmas exercises in the public schools. There are several sides to the controversy. First, the Jews of New York number 600,000 to 700,000—a larger number than are congregated anywhere else in the world, Jerusalem not excepted. While the majority of these people live in the poorer quarters of the East Side, thousands of them are numbered among the most influential citizens and largest taxpayers of the city. So far as can be ascertained these Jews are not making their objections to Christ in the schools in any offensive manner. They have been very considerate and courteous, and for the most part have put the question upon the basis of a square deal.

"Christians in not small numbers take their side, and they say that with so many pupils who do not accept the Gospel, it is simple justice that they do not have it thrust upon them. It is a new question, which confronted New York for the first time but a few years ago, but it is one that may confront school boards and the public of other cities in years to come. Last year the New York Board of Education adopted a resolution, in response to an appeal from Hebrew citizens, forbidding any sectarianism in the Christmas celebrations in the schools. Recently a report was circulated that the board had taken more stringent action than last year. The report stirred Christian people, including ministers of nearly all religious bodies, to what was practically the boiling point of indignation.

"It developed later that the Board of Education had issued no new order this year. Indeed, it had taken no action whatever. In the endeavor to expunge sectarianism from the schools it is stated that some revision has been required to be made by the manufacturers of text books, with the aim of cutting out references to Jesus Christ. Upon this action two new situations develop, and the tempest rages anew. One is a

protest on the part of the Christian churches against the mutilation of a Christmas service or festival. They say that Christmas without Christ is a mockery. If the schools do not desire observances of Christmas, well and good. But against mutilation and mimicry these defenders of the old Christmas rise in wrath.

"The other development comes from the teachers in the schools—an unexpected quarter. These teachers say that the practice of having Christmas trees has become a great burden to them, and has grown into a species of blackmail by the scholars upon the teachers. Each room has a tree and each scholar a present. Teachers are expected to purchase the presents out of their not large salaries. Some teachers having parents and others dependent upon them find the buying of Christmas presents for forty to fifty children a heavy financial burden. In some schools there has arisen a rivalry among teachers. Each strives to keep up to the standard of value of the presents, and those who fall below find that their influence with their scholars suffers, and that complaints of them endanger their appointments.

"A committee of the Board of Education is just now trying to determine what is and what is not sectarian—a difficult task. The Board declares that the whole matter is in the hands of the principals of the schools. The Jews in New York are more and more determined upon what they deem their legal rights, and Christians are not few who hold that this is a Christian country, and they quote a decision of the United States Supreme Court and of the Court of Appeals of the State of New York that it is such. They say that if the Jews do not like a Christian country, with public schools that grew out of religious schools—a system that was preceded by religious schools and grew up because Christian people desired it to do so, let them go back to Europe and there establish schools of their own.

"Another phase of the situation in New York is the drop in school attendance on Jewish holidays which amounts almost to the closing of schools in some sections. Jewish leaders have not asked that the schools close on such days; the children simply stay away. Leaders in Christian churches are now saying that the next thing to be asked by Jews, if present demands are granted, will be the holding of school sessions on Christmas, it may be, whenever that festival falls on a week day. Almost every Christian Board, and not a few church clubs, have taken some action in the matter, and in some neighborhoods combined action by unions of churches is planned."

The Religious Telescope, commenting on the New York action and a similar demand in Cincinnati, says

"On the same grounds the anarchist, the agnostic and the atheist could demand that no mention of or reference to the name of God appear in any of the textbooks used in our public schools. Are those learned Rabbis ready to join hands with those men in a demand that the name of the God of their Bible, the Old Testament, be thus eliminated?"

AN HOUR BESIDE THE SEA.

W. N. Burr.

The Man had been ordered to the seashore for rest. A dozen years of untiring devotion to an enterprise the aim of which was the betterment of the condition of certain mortals who had been born, or had drifted, into a particularly knotty spot on the seamy side of life, had drawn heavily on his strength, and he had been obliged to drop it all to save himself from a relentless invalidism.

To such a man the day of despondency will sometimes come, however strong may be his conviction that to be found wallowing in that slough is shameful. The power of it seemed to be settling upon him that afternoon, even against the opposition of his will; and he went out for an hour on the beach, hoping there to stir some train of wholesome thought that would put to flight the uncanny witches that brew in the Slough of Despond.

The sun shone warm, and the breeze came in cool from off the sea, and the Man was half-conscious of both the warmth and the shade of chill, as he stepped into the outdoor air. Like oil and water in the same dish, two temperatures seemed floating in the air that refused to blend. Have you never noted this in warm southern latitudes beside the sea?

Down near the edges of things, where land and water meet, the Man found a seat on a projection halfway up the rock-ledge that was hardly high enough just there to be called "the cliff." The sun, slowly working its way downward in the west, threw a blinding glare upon the water at his left. All before him lay a restless sea-stretch, roaring, swishing, tumbling, and gathering itself near the shore into great windrows of bottle-green water that broke into snow-white foam-lines that came pattering in towards the rocky beach like long lines of frightened sheep close-pressed from behind. Far to his right stretched a great expanse of steel-blue water, hemmed in by a distant curving wall of rock that seemed to rise sheer from the water's edge. Above hung the sky-vault, almost identical in color with the great sea-body beyond the breakers; but the upper expanse was motionless, while the lower gave no sign of quietness, far as the eye could reach. Even far out towards the horizon-line movement was perceptible.

Eight or ten black, long-necked seabirds flew swiftly southward, out beyond the breakers and just above the water. Other similar companies followed, and by and by the same birds, apparently, came flying back again.

"Those cormorants fly with a business-like air," said the Man to himself, as he watched them.

A heavy-winged sea-gull flapped lazily by, only a few yards from where he was sitting.

"No rush in his wings, but he seems to fare well, and no doubt he is just as happy as those swifter-flying long-necks yonder." The Man drifted into a dreamy thought-nook where he faced for a moment the strenuous and the simple life. "If I had had a little less cormorant in my wings and a little more gull perhaps I would have accomplished as much, and not have been laid on the shelf as I am now."

Out in the quieter water beyond the breakers two or three sea-birds were fishing—or were they just having a jolly good time out there, trying to become a little more expert in the art of diving? A quick curve of the body, head downwards, a roguish shake of the afterparts, and the bird disappeared, to come up again not far away after a moment or two. The Man almost laughed at the thought that no Punch-and-Judy show could afford half the amusement that a closely-watched water-fowl diving offers to the looker-on.

The black cormorants, busy, swift-winged creatures, were constantly flying back and forth; and once a bevy of smaller birds, like a group of dusky Pleiades in a

hurry, flew by as if intent upon something that required haste.

Then into the mind of the Man came a train of thought that would have been one long moan had it been audibly expressed.

"The Sea is always busy, and the Sun makes its daily round with untiring regularity, and the Birds never lack something to do. There is movement, action everywhere. O, these rocks are stolid enough, it is true, but what do rocks amount to? It is activity that counts, and here am I fettered by weakness, and denied the privilege of doing my part! I want to be with the Sea, and the Sun, and the Birds, filling the measure of my appointed task! But here I am a workman discarded, a miserable Inefficient, a tool thrown aside because of flaws."

Then out of the air from Somewhere came a still, small voice:

"You are neither Sea nor Sun, Bird nor Rock, but you are something better than any of these. In quietness rather than in activity Man may sometimes gather strength and wisdom that in after-days he can put into his work, and make his life count for more than it would had he been a ceaseless worker like the Sea. Be thankful for eyes to see, and a heart to feel. And be thankful, too, that you stand as a Man of keen inner vision, with a nature refined to sense the sights, and to revel in the deeper teachings that are lost on grosser natures. During these days of solitude you may stand with Moses in Midian, with Paul in Arabia, with John on Patmos, and hear the same voice that revealed to them the secrets of the deeper life."

The chill was driving the warmth from the air, and the Man arose to make his way back to his lodging-place. He stood for a moment looking upon the Sea. The Sun was pouring molten gold straight down upon the restless waters. The lips of the Man moved, and this is what he was saying:

"I am too weak to work, O Lord, but while I wait may the words of my mouth, and the meditation of my heart be acceptable in Thy sight, my Strength, and my Redeemer.

THE DESERTED CHRIST.

[From a sermon by W. T. Patchell.]

Text, John 6: 27: "Jesus said therefore unto the twelve: Would ye also go away?"

In the experience which leads up to this question we find Jesus moving out to a new position. It is one of those cases when he turns away from apparent success, and because he will make no compromise it looks for a moment as though he must walk alone. Popularity has come to him; the countryside is ablaze; and from the cities and villages of Galilee the multitudes are crowding his footsteps. One can see and feel the eagerness and growing importance of his disciples. Their choice is vindicated; their position is assured. Then Jesus, seemingly heedless of the risk, or unable to see that he is endangering the whole cause, moves out to a position where they hesitate to follow. And there he stands, alone; the deserted Christ.

The afternoon sun is flooding the slopes and all the Galilean lake with ruddy glory. It etches every detail of the retreating crowd. Their faces are set toward Capernaum and the murmur of their voices dies away in the distance.

Solitary, saddened, his white garments shining in the powerful light, Jesus stands alone. In the foreground are the twelve hesitating disciples. No word is spoken; but on their faces is perplexity and dismay. John is there, his boyish face all clouded with disappointment and grief; and Peter, masterful but uncertain; the black-browed Judas stands with folded arms and eyes bent upon the ground; and Andrew and James and all the others awaiting they know not what.

"Would ye also go away?" The clear voice is heavy with pathos, and the troubled soul speaks its vast loneliness. But the eye lights up and the quick smile of tenderness, when Peter with a gesture of bitterness and love cries out, "To whom shall we go? Thou hast the words of eternal life."

This hour is not unlooked for in the life of the Master. Through all the experiences of the months it runs back to that fateful hour when in the wilderness he fought with the white devils that would lead him astray. His great heart of compassion was troubled with the cry of human need. Their unhappiness, their hunger, their diseased bodies, their pain, and the pressure upon him was irresistible; he would heal and feed them.

Then because he healed and fed them they followed him. "Ye seek me * * * because we ate of the loaves and were filled."

To the disciples it was inconceivable that he should not adopt this successful method, but Jesus understood how futile it would be. He knew that the Kingdom of God could never be erected upon such a straw foundation.

At the heart of his gospel lay the ultimate deliverance from hunger and disease, but this could never be the door through which men might enter in. To feed a hungry tramp does not save him from hunger, it exposes him to hunger. To heal a diseased body does not save the world from pain.

There is in the heart of the gospel that which shall save the world at last from hunger and pain. But the cure does not lie on the surface. Only the renewed heart, the life lived according to the law of God, can save the whole world from these things. And in his healings and his feedings Jesus strove earnestly to direct to the deeper cure. Just now his heart of compassion led him to feed the multitude, and as one man they rose up to follow him—they wanted to make him King. "Give us bread," they cried; "heal our diseases, and all the kingdoms of the world shall be thine." And this is just what the devil whispered to his heart in the wilderness; this it is that shook his own soul. For that way seemed very fair, indeed. It offered a cross-cut to success. But it was and is an everlasting lie, worthy of him who in the name of a suffering humanity propounded it.

To heal and to feed mankind is beautiful and necessary, but it might be continued through all eternity and still as many needy ones remain. It were necessary to correct the causes, if ever the world is to be saved from these things. And while Jesus, inevitably, moved by his compassion, relieved the suffering ones, his mission was and is to induct men into a life; into a life so true that the causes of hunger and pain shall disappear. Relieving hunger and pain cannot save the world; only by removing the causes, which lie deep in a spiritual condition, can hunger and suffering be overcome.

Jesus had to choose between these two services, and it was with deep anguish that he turned away from the clamorous and heart-breaking need about him to address himself strictly to the cure of its cause.

That he was unable to adhere strictly to his program is but to recognize the heart of love that betrayed him. How hard it seems, now that the disciples are won to his meaning, to turn away from the crying need of this people, and with the twelve fly to the solitudes of Northern Galilee. How strict is his purpose. And yet how it breaks before the mighty challenge of a mother's love, and he must needs stay to heal the afflicted daughter of the Canaanitish woman.

The temptation that runs through the life of Jesus is the temptation which assails only the highest soul—the temptation to do the lesser rather than the higher good; the temptation to meet the clamorous, insistent, ubiquitous pain and sorrow of the world; to feed the tramp because he is hungry, to heal the diseased because of his suffering; to work over the surface of life, where the need breaks into visible corruption, rather than to dig deep to the less obvious sources and there patiently and without much success labor to correct the hidden causes of all this pain. To Jesus, because of the cry, the temptation was ever present; his heart was wrung, and he could not withhold his hand.

In this episode by the lake we see Jesus moving out upon a higher level, we see him going before, and as ever we see that many of his disciples go back and walk with him no more, and that others, even his closest friends, hold back uncertain.

And is it not true that Jesus is thus deserted by his followers today? When he steps out into some new position do not we hesitate while he stands alone? And have not we, too, heard the voice saying, "Would ye also go away?"

In the congested city, where the air is foul, where children weep through the night, we may catch the flashing of his garment, but he too often walks alone. His own church, his friends, hold back; we give him money, we wish him well, but we do not walk with him.

In the market place he stands consecrate to integrity and the golden rule. Does he stand alone?

Down among the saloons and gambling houses, in the places where women are fouled and degraded, he walks today. Their sin and need appeal to him. "I want my poor lost children," he cries. Will you help? or will ye also go away?"

In his own church he moves out upon the platform of high service. "Ye are the salt of the earth." And O, we talk much of service and sacrifice and yet, when Jesus would have us translate the emotion into action, when he moves out upon the great impulse we hang back and he once more stands alone.

Yonder in China I behold him going on before. He has moved out upon a new and commanding position, but we do not follow after. He is deserted. He stands alone. That American Board tells us by their commissioners that they saw him passing through a thousand villages, but that he walks alone. That the Congregational church does not follow him. Many, so many of his disciples have turned back from him in China and so many hesitate to go. Sombre, faithful, under the glow of the setting sun he stands. In his eyes the tragedy of Calvary, in his voice the sorrow of the world; "Would ye also go away?"

Oh for some Peter who shall speak for us and lead us to our place beside him. And here at home, here in San Jose, he has taken a stand such as he took on that wonderful day so long ago. "I must save," he said, "this people from their sins." It was the spirit of evangelism speaking. Today he takes the same stand. What is our answer? Last spring it was to get a big tent and a professional evangelist. These were to answer for us. But such following can never stand us beside the Christ. This is the hour of evangelism even as it was by Galilee. And again Jesus asks us, "Would ye also go away?"

Our answer, if ever we are to take our stand beside him, must be "Lord I will go with thee." The call THREE PACIFIC NIGHT shift Dec 5 CSWL of the hour is for personal, individual, evangelism. It is for each member of the church, for each disciple of Jesus to carry the gospel message to a neighbor, to a friend. Go with Jesus to that one whom you can reach, and tell him the word of eternal life. Bring that friend to church, to prayer meeting, where the gospel of forgiveness and life is renewed. Like Peter, step over beside the Master, and as we press our hand in his let us see to it that we clasp another's hand, saying, "Here, Lord, my brother, wilt Thou not speak the word of life to him?"

"Today he speaks to each of us. He knows, you know, just what it is. He has stepped out upon some platform of service for you. Does he stand alone, deserted? Are you one of the many who turn and walk with him no more; or do you stand hesitating? Hear his voice today. It comes with the old pathos of love. "Would ye also go away?" And then let him hear your voice and do thou step out with him, saying, "Lord, to whom shall we go? Thou hast the words of eternal life."

THE DAILY PAPER vs. THE WEEKLY.

The High Value of the Latter.

Edward H. Clement, Editor of the Boston Transcript

There is a serious point of difference between the conditions of the secular editor of today (and his position has changed since I dropped, fresh from college forty years ago, into the business) and the position of editor of the religious weekly. The editor of the religious weekly is backed by some such body as this—either the whole denomination, or some band of determined and high-minded men within it, who are united to stand for, and advocate, and have an organ for, certain moral or religious truths, some high course of action that must be supported, whether commercially profitable or not.

The Newspaper of Today,

I am sorry to say, increasingly tends toward the commercial end. I have witnessed that in my own day—the rise of an entirely different organ of public opinion or rather an organ of no public opinion, simply an organ of a new industry—the industry of printing newspapers for the profit of printing them, and as far as possible avoiding injury to its business by having any opinions.

I passed the first year of my apprenticeship in the profession on the Tribune of Horace Greeley in his day. I had the privilege of serving in a very humble capacity, being perhaps the youngest man on the force with that great journalist, who was a true journalist in the full sense of the word, a man with whom the publi purpose was first and the commercial anywhere or nowhere. His main thought was to forward the ideas that his party (and he as one of the leaders of it) was responsible for; not only his political principles, but

also certain well-defined, advanced, enlightened, social ideas. It was a period of unrest then, as now, in the questions bearing on the organization of society; and he took a very advanced and enlightened stand, supporting his views by his brilliant wit, his vast learning and his matchless cleverness as a practical journalist.

I have mentioned him as in contrast to a journalist who has arisen in New York with an innovation which fairly takes the breath away from some of us—called "yellow journalism." With that school of journalism the first purpose is to sell the paper. To be sure, we had something of the same sort before the "yellow journal" arrived. We had papers that were printed solely for the purpose of the manufacture of a cheap article—to be turned out, say, at a quarter of a cent cost and sold for a cent, and sold in immense quantities and therefore with immense value as an advertising medium. That formed the basis of the whole new school of journalism, which has diluted the power and the dignity of the press, to my mind, to a sad degree.

I think we are all conscious that with the material growth and expansion—which has been wonderful—in the printing and the making-up of newspapers, with the high-priced specialists, with the unstinted outlay upon news-gathering, with the pictures, with whatever may make up an entertaining penny's worth of something to read, there has been a

Loss in the Dignity and Character

and in the real power and influence of the press. To me it is saddening to see the position of the newspaper in the community so much changed. The necessity of immense capital calls for the creation of a stock company, for a corporation, to gather and handle it. We know the characteristic of the corporation is that soul is minus.

It becomes necessary, with the great responsibilities and liabilities of the capital invested, to have a board of directors to look after the interests of the stockholders. And there, of course, in that board of directors disappears the personality of the editor—all individual character. A man of high purpose and faith will have the courage to do and dare as no corporation can ever dare. Timidity, caution—yea, cowardice, is the law of the existence of capital. Where shall the spirit, the disinterested zeal for the universal well-being, the outlook toward the larger things, the aspiration for higher things, be looked for in an industrial enterprise

Expected to Earn Dividends.

of a certain per cent? Business is business. The director-run journal cannot rise higher than the business man's level.

I trace a tendency at present in the public mind to turn from the great corporation-run daily as the index and creator of public opinion toward the

Weekly Organ of Well-Matured Judgment

for the public's sober second thought. The reason for this growing consideration of the weeklies is that they are not on the commercial hunt. The amount of capital required for the establishment of one of these papers is not so crushing but that a strong man or two, or a committee of gentlemen banded for some high purpose, an association of laymen like this, devoted, determined, and united on some high moral and religious ends—ends with "no money in them," of course—can afford to maintain a weekly paper, whereas a modern daily cannot be driven against the tide and wind unless a gold mine or two be available for sowing the city pavements with millions before returns are obtained.

With the weekly, too, there is time for the making-up of the sounder, all-round view, time for the reflection and elaboration which the intense pressure in the getting up for daily printing of immense quantities of matter does not allow. In the hurly-burly and turmoil of immediate decision and instant action on a day's events, the editor cannot stop to think. Then again in the weekly, the editor has the advantage of time for the employment of specialists, the finest and highest authorities on every question to be treated. No such authorities can be at the beck and call of the emergencies of the daily. The writer who is of real importance will refuse to turn off a decisive opinion as the cook in the coffee-and-cake lunch-cart turns off a batch of hot biscuit by flapping over his spoonfuls of dough. It is coming to be the weekly that does for public opinion what the daily press did in its more deliberate days.

I have noticed, of late, in

The Religious Weekly

a remarkable development and improvement. It is moving, and in the right direction. One discovers that the religious weeklies have given up, to a large extent the commercial objects and the commercial competition, as they should do. One sees no more of those suspicious articles with a commercial tendency, the sly "write-ups" of industries, or of mines, or of boom towns, and other quasi-benevolent enterprises. They seem to have disappeared from the religious weeklies along with the fierce controversy and dogamtic sectarianism that used to disfigure their scholarship and refinement. Then, there is less of a bucolic nature, the sugegstion that all its readers were farmers—columns about rutabaga turnips and the plowing time, that had no relation whatever to a large part of its readers. But there is more treatment of the home and of social topics, topics that are liable to enlist the interest of the intelligent women of the household.

But what is of note, what I have seen with the greatest satisfaction, is the constant increase in the

Courage and Independence of the Editors,

the high-minded treatment both of politics and of the commercial uses which are now taking so deep a hold on the moral convictions of the community. In short, the religious paper is what might be expected from its inspiration from the men behind it, the ministers and the editors, the people with some other purpose than the making of money. Of course, it goes without saying that in a paper so maintained and so inspired there is scholarship, and refinement of tone, and absence of the vulgar sensationalism which makes so many of our great dailies unwelcome visitors to the morning breakfast table—if one would keep his breakfast down.

"The business ends versus the public end,— the moral end,"—is the way I should divide the secular press from the religious. And, certainly, on that division the advantage in wisdom lies wholly with the weekly.

I know of no sadder sight, whether for the moralist or the journalist (and they are not always distinct; sometimes they are united in the same person), than to see a man on a Sunday morning on a trolley-car—whether the victim of the habit is off for a sojourn or is only moving from house to office for his morning mail, certainly he cannot be on his way to church—

tempted by habit to buy the morning paper for the morning news, required to load himself up with a bale that looks for all the world like a roll of printed calico—high-colored calico.

And it often occurs to me: After all, what is this modern newspaper, that is run off from lightning presses, miles and miles of it from an endless roll, for the delectation of the most ignorant class of the community, but a bit of spoiled white paper, a bit of the cheapest printed textile that is known, cheaper even than calico—the sensational Sunday newspaper!

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

A Great Convention and Evangelistic Campaign Conducted Simultaneously at Washington.

The greatest International Convention the Young Men's Christian Associations of North America have ever held met in Washington, D. C., November 22 to 25. There were over two thousand accredited delegates in atetndance, representing not only the United States and Canada, but Mexico, Great Britain, Switzerland, Russia, China, Japan, South Africa, Australia and South American Republics.

The convention was admirably entertained by the Washington Young Men's Christian Association, which has nearly 3,000 members and is one of the most thoroughly organized and successful associations of the country. Its large and well-arranged new building, just west of the War building, was thrown open for the use of the delegates. The large hall of the Daughters of the Revolution was tendered for the sessions of the convention, and Convention Hall, seating five thousand people, was crowded at the evening and some of the larger day meetings.

Among the notable speakers were Ambassador James Bryce of Great Britain, Hon. William Jennings Bryan, Hon. Oscar S. Strauss, Commissioner of Commerce and Labor, Hon. George B. Cortelyou, Secretary of the Treasury, Governor R. B. Glenn of North Carolina, Hon. J. A. Macdonald, of Toronto, Dr. W. T. Grenfell, of Labrador, Bishop William F. McDowell, of Chicago, Dr. Robert Johnston, of Montreal, Dr. E I. Bosworth, of Oberlin, Mr. Robert E. Speer, Dr. Charles H. Parkhurst.

The convention was called to order by Hon. H. B. F. Macfarland, Commissioner of the District of Columbia. Judge Selden P. Spencer, of St. Louis, was elected president, and proved a careful, impartial and efficient presiding officer. Vice-presidents, representing various sections of the United States and Canada, assisted him in the discharge of his duties. R. Sarasin-Warnery, chairman of the World's Committee of the Young Men's Christian Associations, was elected honorary president of the convention.

The convention opened with "A Quiet Hour," conducted by Rev. Floyd W. Tomkins, D. D., of Philadelphia, whose theme was "He Who Works Must Pray." He struck the keynote of the convention, which was marked by a higher spiritual tone than that of an previous one.

The various committees were appointed from the membership of the convention, being largely composed of the most experienced Association leaders from all sections of Canada and the States. The first business that came before the convention was the report of the International Committee. It gave the more marked incidents connected with the work of the Associations and the commtitee during the past three years. It was a most encouraging document and showed the growth in every department to have been phenomenal. The increase in the membership, in the number of employed officers, the buildings secured and the large amount of money contributed for the permanent endowment of the work and for its current expenses, and especially the growth in Bible study, religious meetings and conversions made a deep impression on those most interested in Association work.

One o fthe most important matters for consideration by the convention was the evangelical basis of active membership which was adopted at the Detroit Convention in 1868 and was reaffirmed with the addition of a statement of the definition of an evangelical church at the Portland convention in 1869. All questions pertaining to the basis were referred to the Committee on International Committee's Report, consisting of seven men, of which Dr. Edward I. Bosworth, dean of Oberlin Theological Seminary, was chairman An opportunity was given to all who wished to present memorials or resolutions to be fully heard by this committee.

At the business session the following recommendatinn of the committee was adopted: "That this convention reaffirm that vital and fundamental relation of the North American Associations to the evangelical churches which was declared by the conventions of 1868 and 1869. This relation has from the beginning been an essential factor in the steady growth of the Associations and in the confidence reposed in them by the Christian community."

The convention also voted that the president of the convention appoint a committee to look into the working of the Portland test, to deal with Associations that are violating it after ample notice to strike from the rolls such as persist in its violation.

In view of a desire which exists among some of the Association members for a rephrasing of the definition of the word evangelical the committee recommended that a committee of five be appointed by the president of the convention to select a commission of fifteen members of evangelical churches for the purpose of considering the desirability of rephrasing this definition as contained in the Portland Basis and if they deemed it expedient, to recommend to the next international convention a substitute as an alternate to the Portland definition, which, however, shall not weaken the statement regarding the value and place of the Holy Scriptures and the deity of Jesus Christ. This resolution was adopted by the convention by a large majority. The only member of the committee dissenting from this recommendation was G. K. Shurtleff, the general secretary of the Cleveland association who presented a minority report providing that a commission be appointed without instructions to look into all phases of the basis question, but his recommendations were not approved.

The most interesting discussion of the session arose on the question whether a limited active membership should be granted to members of Young Men's Christian Associations in colleges who professed belief in Jesus Christ as their God and Saviour according to the Holy Scriptures, and who approved the purposes of the Association, including those of leading students to Jesus Christ as their divine Lord and Saviour and to membership in the church. It was provided that only members of evangelical churches should be eligi-

ble for office or to represent their Associations at international conventions, and that representation at such conventions should be based on the number of evangelical church members in the active membership of the Association. The Committee on International Committee's Report unanimously recommended the adoption of these provisions. The resolution had previously been recommended by church leaders of seven denominations and endorsed by more than thirty international and state secretaries traveling in the colleges and by the 250 student delegates at the convention.

The reasons given for this exceptional provision in the case of students were: the brief duration of college residence; the objection of many students to joining a church in the college town; the desirability of enlisting these men at once in Christian work and the danger that men once interested in service will lapse if refused full Association privileges. Some aspects of this resolution were opposed by Hon. William Jennings Bryan and others while it was advocated with great earnestness by those who are giving much of their time to Christian work among students such as John R. Mott, Bishop William F. McDowell, W. D. Murray, a member of the Committee on Student Work; C. C. Michener, and F. S. Brockman, the national secretary of the associations of China.

After a discussion in which both sides showed that while differing as to method they were all a unit on the fundamental questions of faith in the deity of Jesus Christ and loyalty to the evangelical churches and the great objective of leading students to Christ and into the Church, the resolution was carried by a large majority.

After the discussion a prominent jurist, who was present, expressing his opinion of it, said: "The convention gave striking evidence of the fraternity of the Young Men's Christian Association, and of its ability to discuss and decide for itself any and all questions that affect its policy or its work. The capability to wholly legislate was as pronounced as the record of achievement in its executive department."

During the convention an evangelistic effort was made to reach as many as possible of the citizens of Washington with the gospel message. It was on a larger scale than has ever before been attempted by any religious convention. Although the weather was most unpropitious, about fifty meetings were held each day and they probably reached not less than 50,000 people. On Sunday afternoon Mr. Fred B. Smith, whom Mr. Bryan recognized as "Moody's Successor," spoke to 4,200 men in Convention Hall. It was a most direct plea for the personal acceptance of Jesus Christ by the men who were present, and at its close fully 250 men professed acceptance of Him. Fourteen other union evangelistic meetings were held on Sunday with large attendance and many conversions. A prominent official of the district estimated that 150,000 people had heard the message of the convention, which was the acceptance of Jesus Christ, the Divine Lord and Saviour, and the claim of the Christian Church for their service.

The convention is classed as "Historic," because of the large attendance, the evangelistic effort, the reaffirming of the Evangelical Test of Active Membership, the prominence and power of those who made addresses and the influence on the city of Washington.

AMONG THE NEW BOOKS.

"Gigi the Hero of Sicily." By Felicia Buttz Clark. A story of the days of Garibaldi when the heroes of Italy were struggling for freedom. Gigi, the drummer boy is a patriot and hero, the story of whose life has wholesome lessons. A good book for boys; but also one in which all, young and old, will be interested. [Eaton & Mains, New York; pages 132; 75 cents.]

"Polly Pat's Parish." By Winifred Kirkland. As we finish the pages of this angelic book there come to mind the angelic message, "I bring you good tidings of great joy, which shall be for all people." The good tidings of great joy which came to the people of Polly Pat's parish are to be for all people, just as were the good tidings of great joy that came long ago to he shepherds on the Bethlehem hills. Oh for more Polly Pats! and, oh for more such gospel ministers as the one in Polly Pat's parish! Then would more "factory ends" and "rich ends" of cities and towns be brought together in loving sympathy and co-operation. A charming story. If it isn't a tale of real life, it ought to be—and it will be some day. [F. H. Revell Co., New York; $1.00.]

"The Tree Pilot." By Bertha Learey Saunier. The tree pilot from whom this book gets its title was employed by the owners of an extensive forest to make his abode in the great wilds and look after their interests there. That the young man did his work well may be evidenced from the fact that when the first night there his eyes met the blackness about him with a sense of great isolation, and then were lifted up through the depths of foliage to the quiet stars, he whispered: "Thou great Caretaker, I am just a small drop of life. I was taken from Thine only twenty-three years ago, and I am not much of anything without Thee." The story leads through many unique experiences with the rough characters of the newly settled country thereabouts, and brings out the heroic in the young man and in others. The book is a wholesome one, and will plant only good seed in the hearts of those who read it. (Jennings & Graham, Cincinnati; also Barker Block, Berkeley, Cal.; $1.25.)

"The Maid of Honor." By Richard S. Holmes. The editor of a religious paper, The Westminster, of Philadelphia, has ventured into the field of fiction successfully, and in "The Maid of Honor" has sent forth a most excellent story. This book is spoken of as "A Tale of Human Nature." The Maid of Honor, the heroine of the story, seems to the present writer unnatural in her treatment of the young man who loved her and whom she actually loved. But, perhaps, all's well that ends well." The girl "comes to her senses" finally. In David Henderson, the Scotchman and Presbyterian elder, man of business, theologian, fisherman and matchmaker, we find a highly interesting character. The book abounds with humor and bright sallies; it wins attention at once and holds it through to the end. There are some remarkable transformations of character through the efforts of those who gave themselves for others in the spirit of him who came not to be ministered unto but to minister. (F. H. Revell Co., New York; pages 374; $1.50.)

"Vision and Service." By John Balcolm Shaw, D. D. Suggestive and stimulating thoughts on such subjects as, Vision and Service, The White Signal, A Seaside

Vision and its Sequel, The Old and the New, The Blind Man's Vision, The Church in a New Light, The Secret of Jesus' Life, The Place of Fear in Religion. Soul Re-Winning, One Step at a Time. We quote a thought from the article on Vision and Service; "Vision and Service, then, belong together. They cannot exist apart, but are as dependent upon each other as are now our physical and spiritual natures. Let vision fail to express itself in service and it ceases to be vision. Let service try to exercise itself without first getting its vision, it will lose its title to the name. There is no lesson our age needs more to learn than this." This from The White Signal: "A home built upon a love that is sentimental, emotional, physical, passionate, is a house on the sand, which the least domestic gale will blow down. But build your home upon honor, obligation, the duty of wifehood, husbandhood and parenthood, and your home is a castle founded upon the rock that nothing can overthrow." (American Tract Society, New York; 75 cents.)

"Abnormal Christians." By Charles Roads. There is on the part of church members often a wide difference between profession and conduct. This volume considers some such characters; shows of course that they are not a normal Christian growth, Christianity being directed keenly against an immoral religiousness, and his example sublime for lofty character. After conditions and problems are stated there are excellent suggestions for the remedying of them. "It must ever be the deepest need of the church," says the author "that her pious people should also have holy character. The lack of definite and adequate ethical training has occasioned immoral monstrosities when sin was yielded to and conceded; or it has led to morally earnest but unintelligent crankism when conscience was kept tender; or, more generally, it has resulted in worldliness of church people so persistent that even great revivals are submerged by it." Writing concerning the pulpit as a school for morals, the author says: "All spiritual sermons should have an ethical note clear and definite. Spirituality itself is not a mere enjoyment; it is an enduement for others. To see Christ transfigured is not enough. We must ourselves be transfigured; and, then, like Christ, we will not ask to abide but to descend to the suffering boy. The ethical sermons on their part need the spiritual fire and light. There is real danger of dividing spirituality from morality by the best ministers, and putting the emphasis upon one or the other unduly for long periods of time. The stress of today's exhortation may well be upon the union of the two; spirituality clear and ringing with great moral principles scientifically applied to modern life." (Jennings & Graham, Cincinnati; also Berkeley, Cal.; $1.00 net.)

Among the Churches.

California.

Haywards.—There were two additions to the membership by letter at the last communion service.

San Francisco, Pilgrim.—A recent social netted $61, which was turned into the fund for a new building which the increasing work greatly demands.

Burlingame.—The Rev. E. H. Hadlock has accepted the call to the pastorate at Burlingame. Mr. Hadlock has been pastor of the First English Lutheran Church of San Francisco for several years. He was before that in the Congregational ministry and has kept his Congregational standing. He came to California about a half dozen years ago as a Christian Endeavor field secretary, and is widely and favorably known.

Oakland, First.—Twenty-one persons were welcomed into the fellowship of this church last Sunday—four on confession. The Rev. C. R. Brown has returned from the East, whither he was called to preach in connection with the dedicatory services of the new Pilgrim Church, St. Louis. This church edifice, adapted for institutional work, costing $250,000, will doubtless enable the pastor, the Rev. Dr. Mills, to repeat the excellent work done by him in Pilgrim Church, Cleveland.

Los Angeles.—On Sunday, December 1st, the First Church, Los Angeles, added to its enrollment fifty-twenty-six on confession. As usual, the twilight communion service was attended by a very large number crowding the lower part of the auditorium. Dr. Warren F. Day, pastor emeritus, who continues unbroken his active service in both pulpit and parish, has just entered his fourteenth year with this church. During this period, 2,149 have been received to membership. Enrollment at the close of the December communion, 1,794.

Pasadena, First.—The annual meeting held on December 4th proved to be a delightful occasion. Over 250 gathered in the social hall to enjoy a bounteous repast prepared by the ladies. The business meeting held afterwards, presided over by the pastor, Dr. R R. Meredith, was full of inspiration. All the departments of the church reported a gain over last year. The benevolences reported reached a total of $1,623.33, a remarkable showing in view of the fact that this year the church, with its 363 members, strong in neither wealth nor numbers, cancelled its remaining indebtedness of $10,000, and that most of the organizations have paid or are still paying off their pledges to that fund. The Woman's Church Aid Society raised during the year about $1,250, including nearly $400 netted from their recent autumn sale. A significant point in their report was the average attendance of 102 at the monthly all-day meeting held in conjunction with the Woman's Missionary Society. The largest attendance during the year was 117, the smallest 90, and the average exactly equalled the membership of the society. The Woman's Misisonary Society reported $622.47 for missions. The Christian Endeavor Society showed a record of nearly $300 for missions and almost as much for the building fund. The total amount raised for all purposes by the various societies reaches a total of $19,276.62. The church still supports its foreign pastor, Rev. Jee Gay Chung, in South China, and gives liberally to its own Japanese Mission. A promissing Junior Christian Endeavor Society has recently been organized.

The Rev. W. N. Burr of Southern California has accepted a call to the pastorate at Tulare. Congregationalists of Central and Northern California will give hearty welcome to Mr. Burr, who has become widely known through his articles in The Pacific.

NOTES AND PERSONALS.

The Rev. Miles B. Fisher gave at the meeting of the ministers of San Francisco and vicinity on Monday an interesting review of the book, "Democracy in the Church" by the Rev. Mr. Heermance.

We congratulate the church at Sacramento in that the call to the pastorate recently given the Rev. Dr. W. H. G. Temple has been accepted by him. Dr. Temple came to look the field over, and after being with the church two Sundays accepted and the work goes on without a break.

The special attention of our readers is called to the article "The Daily Paper vs. Weekly." It was given as an address not long ago in the East. All who read that article will find some good reasons for the maintenance on the Pacific coast of such a paper as The Pacific has been and now is. And not only this, but for backing it up in such a manner that it can be improved.

At the meeting of the Bay Association on Tuesday it was asked that the time at the meeting of the ministers of San Francisco and vicinity next Monday be given to a consideration of The Pacific, and arrangements were made with the program committee for this to be the order of the day. The meeting will be open to laymen and it is hoped that many will be in attendance. It will be in First Church, Berkeley.

We have looked through with much interest the November number of The Pacific Pharmacist, of which Prof. W. M. Searby, dean of the California College of Pharmacy, is the editor-in-chief. It is a publication worthy of high commendation. Mr. Searby is known to many of our readers as one of the devoted members of Plymouth Church, San Francisco, and as a director of The Pacific. We notice in his journal an excerpt of several hundred words from the recent article, "The Gospel of Good Health," by the Rev. C. R. Brown in The Pacific several weeks ago. We could have sold nearly a hundred extra copies of the paper containing that article if we could have supplied them

Congregationalism will in all probability lose the Rev. William Rader ere long. Mr. Rader has for several months been associate pastor of Calvary Presbyterian Church, San Francisco. The pastor, the Rev. Dr. Hemphill, has resigned. He will be made pastor emeritus, and Mr. Rader will be called as pastor. Such is the unanimous decision of the official board of the church, and the wish also of the membership, so far as we know, without exception. Action will be taken by the church as soon as a meeting can be called for that purpose. This will open up to Mr. Rader a fine field for service, and should he enter it Congregationalists hereabouts will part with him reluctantly, for he has labored with us long and faithfully.

We give this week the by-laws adopted by the General Association of Northern California and recommended to the corporation which is about to be formed, and which will, if the proper action is taken by the churches, supersede the General Association. A committee on incorporation was appointed. The matter will be submitted to the churches and if there is found to be a majority of the churches in favor the corporate body will take the place of the association and the by-laws which are published in The Pacific this week will be the by-laws of the corporate body. Such, as we understand it, was the action of the General Association at its meeting last week. The Pacific had intended to comment at some length on this movement. but pressure of other work gave no time for the writing of the article. In brief, however, let it be said that we are heartily in favor of the movement, believing that in and through the corporate body Congregational interests will be greatly promoted.

JOTTINGS.

Oh Printers, be merciful! Whatever errors we writers may commit in chirography, mercifully deliver us from the penalty of appearing to have written something absurd, or describing that which does not exist. There are readers of The Pacific in Benicia, and they wondered what I meant by **"terminals"** in that city and by the expression, "every access by railroad." I think, if they will kindly look at the Jotting again, and will substitute **tanneries** for terminals and **easy** for **every,** they will see relevancy and sense in what I wrote.

Niles.

"Watch Niles grow: Population in 1917, 10,000." This parody on the booming placards of Southern California printed in large letters on the hillside back of the quiet hamlet named, set me for a moment staring. The surprise of it grew pleasant to me as it slowly faded out while I meditated on the possibility that this prediction would really be fulfilled. I saw one earnest of it,—a single new building of considerable pretension, named "Wesley Hotel." Would that it might be worthy of the great name it bears! It was a long time since, as I pased through on the cars, I had seen a new building. And I had noticed this all the more, because I remember so well when the station was established and the village started, and the name given to it of a Judge of the Supreme Court in whom I had some reason to take a special interest. Then there seemed to be reason why it should grow rapidly, being the junction of two railroads and thus naturally the center and market town of our extensive and very fertile region. It was a pleasure to think that some one else shared with me the great expectations which had for thirty years been doomed to disappointment. "Then the growing time has come at last," I said in my meditation.

Then followed a token of it far more pleasing than even the Wesley Hotel gleaming in its pure whiteness. The Congregational Church has determined to come up to the general level, and has purchased the lot of the future, 150x156, for $1600. And it is planning to build there an edifice worthy of a city of 10,000 people. And this, not only because of its present untoward location,—R. R. track to right of it; R. R. track to left of it; R. R. track in front of it, with embankments almost as high as the roof of the church—but because there are sound reasons why the population should greatly increase, and why such a lot should rise in value and pass beyond their reach, and why they should be ready to improve the growing opportunities sure to appear for better service to our Lord.

A Feast for the Eyes

and what was more, a feast for the heart, awaited me as, one Sunday evening, I went to the service of the Japanese branch of the First Congregatonal Church of Oakland. No intimation had been given that I might be there, because I wished to see the service just as it usually is. When I reached the head of the stairway a lady usher gave me cordial greeting, and brought

me to my place so pleasantly as to utterly dispel the query which at first startled me: "Has the church declined till no man can be found for this work?" It was further removed as I looked over the assembly. The chairs were set as closely together as they could be, and every chair but two was occupied. Bro. Okubo, the pastor, had already begun to preach and every eye was upon him,—and so were mine within two minutes, though of course I could not understand a word that was said. There was something in his calm earnestness, in the pantomime of his gesticulation, in the look of his eyes, that held me. I don't wonder that his people love and prize and honor him.

This branch has taken such deep root that it will soon be severed from the grand old mother tree, and will stand in its place a separate church and the first fully organized Japanese Congregational Church in California, and so far as I know in America. It owns a good lot fully paid for, the title being for the present in three individuals holding it in trust for the church. After it has become duly recognized and received to the Bay Association it will be incorporated, will take to itself the lot and will begin to buld the church, the plans for whch are now being drawn. It is looking forward with considerable enthusiasm to a time when it will be independent of Dr. Pond, a consummation which that individual is looking forward to with great joy. It now has sixty-six members. It contributes already more than one-half of the expenses of the mission including the exhorbitant rental demanded for the mission house. About a dozen of its members are ladies,—intelligent and earnest. Ten conversions were reported as God's seal upon its work during the last fiscal year of our mission, while the amount raised by it for Christian work, including that for the purchase of the lot, amounts to about $3,000

W. C. P.

QUARTERLY MEETING OF W. B. M. P.

The unusual experience of a rainy morning made the quarterly meeting of the W. B. M. P. at Plymouth Church, Oakland, December 4, 1907, rather small.

Miss Richards presided, reading from Ephesians 6 for the opening, with hymns and prayer. The report of the annual meeting was read by the secretary and approved.

A warm welcome to Plymouth Church was voiced by Mrs. Sharp, and received with thanks by the president.

Mrs. Jewett spoke of the legacy of $5,000 left us by Miss Loretta Denny, late of Seattle, which, when received, will be of inestimable help to us.

A letter from Mrs. Williams of the Southern Branch reports an enthusiastic meeting of their directors, who will co-operate with the Board. The 1909 meeting of the A. B. C. F. M. will probably be held in Los Angeles.

Mrs. Wilcox, treasurer of the fund for the Foochow Kindergarten, reported $50 additional received. Miss McClees, the treasurer, has received for the quarter, $2,367.55.

Attention was asked to the Annual Report, just published, and the roll of auxiliaries was called by Mrs. C. R. Brown.

The report of the foreign secretary, Mrs. Wagner, was of great interest, as the news items from the missions and letters from the missionaries are like flowers blooming on the dry branches, of reports, giving brightness and perfume to all the necessary hard work of secretaries and president. Letters from Miss Annie Allen of Broosa, Mrs. Hubbard of Pagoda Anchorage, and Miss Jones of Pao-ting-fu, were read, and also from Miss Jean Brown of Foochow, who is still in this country.

Mrs. Yarrow spoke of a "Campaign of Education" now begun in many places, and in a modest but convincing way added her word for it, presenting the value of Gloria Christi—the latest book in the United Study of Missions, and urged that each one belong to the half million students of this book; also that each should take "Life and Light," our magazine, only 60 cents a year; also the Prayer Calendar.

An effort has begun to send boxes to missionaries—one already having gone to Miss Wilson, and Miss Barker gave a list of useful and ornamental things for a box to India, to be sent in the Spring.

Mrs. J. F. Bakeman, 684 Thirty-seventh Street Oakland, is the superintendent of boxes, and will receive any gifts.

After rest and refreshment during the noon hour Miss Richards spoke of the work that our Master gives, and the ways of doing it, with appropriate Bible verses, prayers and hymns.

Miss Hoppin of Kusaie, Micronesia, presented the needs of that mission, especially since the severe storm of 1905, when Miss Wilson was seriously injured. She also showed the joys of the work. It pays. The Sabbaths are kept, and many of the natives lead active, consistent lives.

After the collection, a study of the life of Guido Verbeck of Japan was given by Mrs. F. C. Turner. Verbeck was one of the greatest missionaries in Japan and accomplished great things.

The concluding address was given by the pastor of Plymouth, Rev. A. W. Palmer. After telling that his views of missionary work had changed, so that he was convinced of the need of it, he discussed the question of the needs of China today—all needs emphasized by the entrance of the gospel.

A vote of thanks for the hospitality of the ladies of Plymouth Church was given, and a hymn and prayer closed a profitable session.

VIRGINIA BUFFORD,
Secretary.

LIST OF GIFTS FOR INDIA, SUGGESTED BY MISS BARKER.

Dolls—China, with black hair.
Work baskets or boxes, filled.
Pencil Boxes, with pens and pencils.
Small mirrors.
Perfumed Soap.
Bags of all kinds.
Tarltan Candy Bags.
Yard pieces of gay cottons.
Balls, Marbles, Tops.
Knives.
Cribs.

THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

BY-LAWS.

Name.

The name of this corporation is The Northern California Congregational Conference.

2. Membership.

Membership in this Conference shall be of three kinds: (1) Delegates to the Conference elected by Churches which hold membership in a local Congregational association within the bounds of this Conference, such delegates accepting such election; (2) Ministers who hold similar membership and accept membership in the Conference; (3) Persons elected to the Board of Directors, during the full term of their service on the Board. The standing of Congregational churches and ministers is understood to be in the custody of the local associations.

3. Object.

The object of this Conference is the fellowship and co-operation of the Congregational churches and ministers of Northern California. It aims to develop mutual care and helpfulness, and to increase efficiency by co-ordinating under one management, appointed and controlled by the churches themselves, their common activities along State and National lines.

4. Doctrinal Basis.

This Conference approves, as a good expression of the belief of our churches and ministers, the Declaration of Faith unanimously adopted by the General Council of the United Churches at Dayton, Ohio, February 7-9, 1906, and re-affirmed by the same body at Chicago, March 19-21, 1907.

5. Representation.

Each church which is represented in this Conference shall be entitled to two delegates in every meeting of the Conference, and to one additional delegate for each full one hundred members in excess of two hundred; provided that no church shall be entitled to more than five delegates in any meeting. All delegates shall be elected annually for the period of one year from the opening of the next regular meeting of the Conference, or until their successors are elected.

Ministers in full ministerial standing in other similar bodies, of our own or another evangelical denomination, may be made "Members by Courtesy" in any meeting of the Conference, and thus be entitled to all the privileges of that meeting save the right of voting.

6. Board of Directors.

The Board of Directors shall consist of twenty-one persons, chosen from the membership of the churches of this Conference, as follows: At each annual business meeting of the Conference seven directors shall be elected by ballot to serve a term of three years each.

Every local association within the bounds of this Conference shall be represented in the Board by one director, who may be nominated by that association. The remaining members of the Board shall be considered directors at large, and shall be selected with due regard to availability. Any person who shall have served a full term on the Board of Directors shall be, for a period of one year, ineligible for re-election.

Any director who during his term of service shall remove beyond the bounds of this Conference, or any director representing a local association who during his term of service shall remove beyond the bounds of that association, shall be deemed to terminate thereby his membership on the Board. All vacancies in the Board may be filled for the remainder of the Conference year by the Board itself.

The number of directors may be changed by this Conference, by a two-third vote of the members present at any annual business meeting, provided that notice of such proposed change be inserted in the call of the meeting.

The Board of Directors shall elect its own officers, and appoint whatever committees or agents may be required for the transaction of its business from time to time, determining in all cases the terms of compensation.

The Board shall hold four regular meetings a year; (1) in connection with the annual business meeting of this Conference; (2) in the month of January; (3) in the month of May; (4) in the month of September. Special meetings may be ordred by the president of the Board, and shall be ordered by him upon the request of any five members of the Board. Notices of all meetings shall be mailed to the last-known post-office addresses of the members by the secretary of the Board. For the January, May and September meetings, for all special meetings, and for all meetings of committees of the Board, all actual necessary expenses of travel and entertainment shall be paid by the Conference.

The Board shall proceed, by methods of its own devising, to co-ordinate under its direction the several forms of Christian activity engaged in by the churches of this Conference, and to administer these in harmony and efficiency. It shall endeavor to reduce the benevolences of our churches to system and order and to maintain the same, and shall recommend to each annual meeting of the Conference a per-centage schedule for all offerings. It shall cultivate advisory and co-operative relations with our Congregational national societies, and with other religious and philanthropic agencies, so far as these desire to operate in the field of this Conference and to secure the help of our churches. It shall, as directed by the Conference, control and order the expenditure of all administrative funds of the Conference and the destination of all undesignated benevolences. It shall present to each annual meeting of this Conference nominations for Superintendent and Registrar, and shall determine the compensation and direct the services of these officers. It shall arrange the business sessions of the Conference and the other of business in such sessions, except as provided in Article 8. It shall have power to incur indebtedness, the terms and amount of which shall be entered in the minutes of the Board, and the note or obligation given for the same, signed officially by the president and secretary of the Board, shall be binding on the corporation. It shall, upon order of the Conference, transact all business pertaining to any property which the Conference may at any time acquire.

7. Officers.

The officers of the Conference shall be a Moderator, an Assistant Moderator, a Scribe, an Assistant Scribe, a Superintendent and a Registrar; all to be elected at each annual meeting for a period of one year. The Moderator shall be elected by secret ballot, no open nomination being allowed. The Superintendent and the Registrar shall be elected by ballot upon nomination by the Board of Directors.

The services of the Superintendent and the Registrar shall be determined and directed by the Board of Directors.

8. Committees

At the beginning of each meeting the Moderator shall appoint for that meeting committees of three members each, on Business and on Resolutions. A Nominating Committee of three members shall be elected upon open nominations from the floor of the Conference. All business not provided for by the Board of Directors shall come before the Conference through the Business Committee or by its arrangement. All resolutions shall be presented by the Committee

on Resolutions or by its arrangement. All officers, directors and committees whose nominations are not otherwise provided for shall be nominated by the Committee on Nominations. Other committees may be appointed at any time by the Conference.

9. Meetings.

The annual fellowship meeting of the Conference shall begin on the Third Tuesday of October, unless otherwise ordered by the Conference or the Board of Directors. The annual business meeting shall be held in the city and county of San Francisco during the month of October, and if possible after the annual fellowship meeting, the precise day to be determined by the Board of Directors. Special business or fellowship meetings may be ordered by the Conference, or shall be called by the president of the Board of Directors upon a two-thirds vote of the full Board. Notices of all meetings of the Conference shall be sent by the Registrar to the last-known addresses of the members.

The meetings shall be called to order by the Moderator, or in his absence by the Assistant Moderator, or in his absence by the Registrar. Credentials shall be called for, and the roll of members made up by the Registrar, or in his absence by the Scribe.

Such portions of each annual or special meeting of the Conference shall be devoted to business as may be desired by the Board of Directors, who shall arrange the order of business at all such business sessions.

The ordinary rules of parliamentary practice shall govern the meetings of the Conference. Twenty-five members shall constitute a quorum.

At each annual meeting a preacher and an alternate preacher shall be elected for the succeeding annual fellowship meeting. The Lord's supper shall be celebrated during each annual fellowship meeting.

The principal place of business of this corporation shall be the city and county of San Francisco, California.

10. Seal.

The Conference shall have a common seal, consisting of a circle containing the words **Northern California Congregational Conference,** and other words or emblems as may be determined by the Board of Directors.

11. Amendments.

These By-laws may be amended at any regular or special business meeting of the Conference, by a two-thirds vote of the members present, provided that the amendment be recommended by the Board of Directors or be presented in writing at a previous business meeting of the Conference.

ANNUAL MEETING OF THE CALIFORNIA CHINESE MISSION, A CORPORATION.

The Board of Directors gives notice that the 32nd Annual Meeting of the California Chinese Mission, a Corporation, will be held at the study in the rear of the lecture room of the First Congregational Church, San Francisco, on Monday, Dec. 16th, 1907, at 2:30 p. m.

The following amendments to its constitution are by vote of the directors recommended, and will be submitted for action:

Article I. to read: "This Society shall be to conduct "The California Oriental Mission."

Article II. to read: "Its object shall be to conduct Christian missionary and educational operations among the Orientals in California and elsewhere.

By order of the Directors,

WM. C. POND, Secretary.

The Home.

THE AGE OF CONFLICT.

There is a trying time which comes into the experience of many parents in connection with their children—the time when they have to reckon with a child's will as not only a positive, but as an independent and almost uncontrollable, factor in family life. This period brings many perplexities and anxieties. What can be done?

Prepare for this age. Expect it. Get ready for it. The experience that is looked forward to and provided for is shorn of half its terrors. It is a marvelous thing that parents so carefully arrange for summer and winter, for breakfasts and dinners, for travel and schooling, and yet so often neglect the most important aspects of all—certain psychological and spiritual conditions of those children—the definite stages of development through which their souls must pass Much is to be learned from history and life. The traits which David and Eli had to meet in their sons and daughters the parents of today have also to encounter.

Such experience is a moral guide.

The child who is going to turn out a really strong and efficient man or woman usually manifests two marked traits in childhood—a strong will and a hot temper. Superior physical strength and sharp punishment may keep these traits in check for a few years, but the moment a child brought up by sheer force approaches manhood or womanhood, that moment insubordination begins. The first thing to realize is the place and value of these traits. They are not a sign of weakness. A strong will, rightly directed, is what gives moral backbone. A hot temper implies a deep heart. These traits are a native endowment of energy and power. Let them not be beaten and broken, but let them be disciplined, controlled, guided and trained to moral service.

Study health conditions. Much total depravity is caused by bad air in school, or lack of sleep. Watch the weather influences. We are creatures of a thousand moods, whihc depend greatly on environment; on bleak and stormy days it is much harder to be good. Teach a child this fact and help him to take pride in self-control, in rising above petty irritations Comfortable, fresh, becoming clothes also play a greater part in good temper than we imagine.

Bring children up on great books. Heroic ideals serve to make heroic men and women. If a boy or girl has from childhood been reading the great literature of the world, when the trying period of possible conflict comes, he will by that time have realized however unconsciously, that the ideals of the world are on the side of order and obedience, that filial devotion is counted one of the noblest traits, and that only the foolish and weak-witted refuse to take counsel of those who are older and wiser than themselves. Such young people, as Ian Maclaren truly says, "will have youth without its crudities."

Allow for the point of view. We cannot get life from another. Each of us must go through with it for himself. Parents see life through the medium of experience. Their vocabulary is that of facts. They do not realize that what they say, however true, conveys little meaning to the child. He hears words, but

he has no standard by which to measure their import. Years afterwards he suddenly says: I see now what they meant!

Too many parents expect a child to appreciate their own point of view. He cannot, unless he has a remarkable mind, or else has had a deep early experience of life. A common plaint of parents in regard to their boys and girls is: They are so ungrateful! They do not appreciate all we have done for them. Well, how can they? When those boys and girls are married and have children of their own for whom they toil and watch and sacrifice and pray—then, and not till then, will they really understand what their own parents did for them. Is it not unreasonable to require from them that which, in the nature of things, they cannot possess for years to come? Honor, love and prompt obedience are all that they are as yet able to give.

Allow for the individuality of the growing life. Parents sometimes harshly repress it. They are too apt to treat their children as if their lives ought to repeat their own. They will not. No son has ever repeated his father's life, and no daughter her mother's. Each of us is unique. The life of that son or daughter will be something absolutely new in time—a fresh experiment in the possibilities of humanity. The utmost care should be taken not to check latent powers and talents, not to antagonize noble impulses, and not to refuse the advantages necessary for development.

Allow for the irritation of transition. We are all cross when we are thoroughly upset. A son or daughter passing into maturity is usually an irritable being. This is not inherent badness nor lack of self-control. It is the young soul trying to adjust itself to life. Iife has strange fears for us all, but never do those fears rise up so strong and high as they do in the period of transition from chidhood to more mature life. We are unaccustomed to life. We are not acquainted with its time-honored duties and demands. We do not know how to deal with its problems nor what to make of the vigorous, powerful personality developing within us. We are constrained, embarrassed, shy, hampered, misunderstood,, and this brings about the unbalanced temper, the petty friction, the despondency, the unhappiness and the desperate loneliness. I think both boys and girls shed bitterer tears during this phase of their lives than they do over their deepest sorrows later on. It is a season of darkness and trial.

Allow for self-conceit. By this I do not mean to accept conceit as a virtue; it is never that. It is not even a tolerable fault. But consider that the child feels within him the stirring of a life of independent power. He knows that he has a place in this universe which no other has ever had or ever will have. His heart is enlarged. The energies which are moving his soul and his aspirations, dreams and desires appear to him effective. He thinks he can do wonders. He sees the mistakes and failures of others without realizing the opposing forces in nature and fate which have brought them about. Having never matched himself against the calm universe, he imagines that he is stronger than he is. Instead of being held up to ridicule he needs forbearance, compassion, wise words and wise books.

Allow for the desire to rove. What makes a young man restless at home is not that he wishes to forsake his father and mother, but that he is trying to find out where in God's world he truly belongs. All unconsciously he is looking for his work and his mate. The time is coming when that home will be his no more. He will have his own home, new interests and independent responsibilities. He cannot pass at a bound from one condition to another. There is a period between. Ah, how sadly this period is misunderstood! Too often the father becomes arrogant and domineering — threatens, commands and reviles his son. The mother weeps, upbraids, pleads, but the son goes his own defiant way. Much of the sadness and sorrow might be avoided if the parents would be a little less arbitrary in their demands, a little less stringent in their judgments of their son's motives. He is not recklessly regardless of their feelings and wishes. He does not want to run away from them. He loves them from the heart. The daily conflicts cost him tears and pain. He goes about feeling like a guilty and hunted wretch, upbraided and rebuked at every turn, and yet there are instincts within him which call him beyond those four walls. Life is awaiting him; he must go out. He would give anything on earth to be told how to be a good son and yet maintain his spiritual freedom—his right to a place in that beckoning beyond.

Allow for moods. Girls, particularly, are subject to great extremes of conduct and feeling. One day they are happy and light-hearted; the next day they are down in the depths. These changes are trying to some parents, who look upon them as whims and freaks. But these moods are a part of a woman's natural development. Just because she is finely organized and sensitive, life takes her at every point unawares. She is not prepared for its sudden disappointments and denials. The overthrow of hopes and plans chills and depresses her. She goes through shock after shock. Again she feels ashamed and disgraced over her outbursts of temper. In her heart there is the ideal of the lovely woman she wishes to be—the woman ten years older than herself, who has learned patience and calm—and the daily spiritual defeat fills her with passionate sorrow, which only the noble-minded can understand. Give her tenderness. Love her and let her grow.

Allow for violent friendships. All girls have them. These friendships often arouse fierce jealousy in the mother. She is angered to find her own love so meagerly repaid, while this sudden girl friend or teacher has lavished upon her the utmost devotion of her daughter's heart. Just as a boy goes through the age of defiance, a girl goes through that of sentiment. It is foolish, but it is real. Recognize the fact. In time these fancies fade away.

Allow for ignorance. The mother, who has had years of practical experience, sees at a glance what is to be done about a house. She thinks her daughter thoughtless and selfish because she lets many things pass by which she might do to relieve her mother of care. Interest that daughter in home duties by giving her a little definite responsibility at a time and gradually increase it as time goes on. She will grow up loyal to the home, devoted to her mother, well-trained, prompt, thoughtful and efficient.

Allow for individual adjustment of time. Allow for individual ways of spending money. No two of us care for just the same things. Every child is unique. Every child is human. Each needs love,

patience and wise care. But the reward is greater the greater the discipline of these trying years. Some day there will be the time of bloom and the time of power. The boys and girls will unconsciously pass into that strong, radiant, noble manhood and womanhood of which their dear parents have dreamed, and for which they have toiled and wept and prayed.—Anna R. Lindsay, Ph.D.

Young People.

GOLDEN WINDOWS.

A boy was working on a farm, and he did not have very much time to himself. He got up early and kept on working all day, but when the evening came and it was time for the sun to set, he always left off work and had an hour in which he could do as he liked.

And very often, when this sunset-hour came, he would climb to the top of a hill, and look away across the valley which lay between, to a farmhouse on a hill the other side the valley.

And the windows of that house glistened and shone as if they were made of gold and diamonds. Phil often watched these shining windows, and he wished he lived in that house himself.

At last one day he had a whole holiday, and he thought he would go and see the golden windows, and after dinner away he started. It was a long walk, and by the time he got there it was nearly time for the sun to set. But when he reached the farmhouse he was ready to cry with disappointment, for he could see no golden windows, but in their stead, windows made of ordinary glass, like the ones in the farmhouse in which he himself lived.

As he was turning away he saw a boy about as old as himself, and he thought, "Perhaps he knows where the golden windows are."

"Oh, yes," answered the boy, in reply to his question, "I know. Come with me, and I'll show you."

And presently he pointed across the valley to the windows of Phil's own home; and to Phil's astonishment these windows shone and sparkled and glistened as if they, too, were made of gold, as the setting sun flooded them with light.

Perhaps, as Phil trudged homewards, he found time to be glad that he had found out how beautiful his own home really was and that the beauty he had believed to be far off was also close beside him, now that his eyes had been opened so that he could see it.—Baptist Times.

Murillo's Boy.

More than two hundred years ago a little dark-eyed Moorish boy rapped at the door of a stately house in Seville, Spain, and asked if the master was within.

The attendant ushered him into a large room where a grave, sad-looking man was talking to a group of young artists. They were all listening attentively, for the man was the greatest painter of his time,—Bartolome Esteban Murillo.

"Well, my boy, what can I do for you?" inquired Murillo.

"I heard you wanted a boy to sweep your rooms, grind paints, and wait upon you. I have come for the position."

"Well, you can have it, you little monkey. And you can go right to work."

In this way little Sebastian Gomez was introduced into the studio of the great Murillo. He remained there till he was fifteen years old, doing all the odd jobs for the painter and his pupils, and taken very little notice of by any of them.

There were a dozen or more of these young painters studying under Murillo—gay, showy fellows, and disposed to be somewhat careless in their work. Often the great Murillo was obliged to lecture them sharply for their shortcomings.

One morning, when they had been worse than usual, he scolded them unmercifully. "You can never expect to become painters," he said, "if you do not put more care and labor into your work. Why, Sebastian, yonder, who knows nothing of colors, might do better work than some of you."

Murillo intended it for a sharp rebuke, and the young painters so accepted it. Their faces flushed with wounded pride, and they promised to do more efficient work. No one paid any heed to the poor Moorish lad who had heard the words and who was blushing as furiously as some of Murillo's pupils.

The next morning, when the pupils assembled, several of them noticed that their pictures were not as they had left them the previous night.

"Hello! who has been here?" cried curly-headed Vincenzo, one of the brightest of Murillo's pupils. "Some one has put a child's head on my canvas that is none of my work."

"And here is a Virgin's face on mine," said Jose Pareda, the laziest of the school. "Who could have done it?"

Others were exclaiming meanwhile, for every canvas had received a touch of some kind, and it was all admirable.

While they were discussing the matter, the door opened and Murillo entered.

"Let me congratulate you: you are improving," said the master. "Why, Pareda, that is very good for you."

"But it is not my work, master," said Jose, falteringly.

"Not yours, whose is it then?"

"That's the puzzle," answered Vincenzo.

And a puzzle it continued to be for several mornings, for the most wonderful things were done by the invisible painter.

"Well, gentlemen, I think this has gone far enough," said the master, "tomorrow morning we will come an hour earlier than usual and see if we cannot catch this unknown artist at work."

Surprised enough were they the next morning to see, seated at one of the pictures, the little "monkey," Sebastian Gomez.

"Who taught you how to paint, boy?" asked the artist.

"You, master."

"But I never gave you a lesson."

"I listened to what you told those gentlemen, and I remembered it."

"Bravo, Sebastian!" cried the school. "You have beaten us all."

"And I have made a painter," said Murillo.—Youth's World.

OUR HOLY CALLING.

God's greatest servants are generally called to fill, not the easy, but the difficult places. The place of danger and of trial is the post of honor.

I heard of a father who was an officer in the Union army, and whose son was a subaltern. He called his son, wrote out an order, and handed it to him, saying: "Deliver this to the general away down on the firing-line." The young man placed the message under his belt, mounted his horse, and rode away. The enemy's bullets flew thick and fast while he made the dangerous ride. He drove the spurs into the flanks of his gallant steed, and went with iron nerve to deliver the message. The father stood and watched, and waited, and wondered, while that strange conflict raged in his soul which must take place where the father and the officer are one person, and the son and subaltern the other, and that son exposed to danger by the father's command.

At last the son rode back into his father's presence on his foam-covered steed, and dismounted. The father threw his arms about his boy's neck, and said: "My son, I did not want you killed, but I had to send a man whom I could trust." So God's bravest and best soldiers are in the hard places. It is comparatively easy to be the pastor of a wealthy and fashionable church, with a large salary and great social advantages. Of course, such places have their own difficulties; but what are they compared with the trials and hardships and difficulties of the heroes away at the frontier, in our home mission fields in great cities, or hidden away in a thousand weak charges? In such places are the heroes, and when the mists shall all have rolled from all the hills, and we shall see things as they are, it will be perfectly evident then, if it is not understood now, that the heroes and the heroines are often in obscure places.

I know not what God may ask you to do. It is for you to say when he calls, "Here am I; send me." Ask no questions. Be ready to obey your marching orders. You must be called to a distant foreign field, to spend your life amid the gloom of heathenism, dispelling a little of the darkness as you hold forth to the people the Word of Life. It may be that you will have no other call than in your place of obscurity. It may be that God will ask no more of you than that you shall gather in some little children, otherwise untaught and uncared for, and teach them in the Sunday-school. It may be that your duties will not be outside of your own home, where there may be the aged ones to comfort, where there may be sorrows to assuage, and work to do, and trials to be borne, and suffering to be endured, of which the world will never kow. It may be to that young man in the gallery the first duty will appear to him to be to write a letter to his mother in the old home who prays for him every night before she sleeps; for in her heart and in her thought he is yet her baby boy. It may be that you will have no other call than in your place of business, as a business man, by your integrity and honor and uprightness in the business world to preach the gospel by exerting a religious influence among those with whom you are associated.

It is not for us to choose our field of labor. It is for us to listen for the voice of God, and when he calls, to say, "Here am I; send me."

"Do not, then, stand idly waiting
For some greater work to do;
Fortune is a fickle goddess—
She may never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field to labor
You can find it anywhere."

—Rev. Robert Forbes, D.D.

HOW RUTH FILLED THE CUP.

"Can I help, too, grandma?" asked Ruth, as she sat down in the old-fashioned kitchen. Grandma was making pudding for company, and Hannah was stuffing a big fat goose. Aunt Katie and mamma were setting the long table, and everybody was busy.

"Yes, my dear; you can pick me a cup of raisins," said grandma.

Ruth went to work with a will, but somehow the cup didn't seem to get full. Grandma looked up just as Ruth put a raisin into her mouth, and then she discovered the reason.

"When you pick raisins, Ruth, you must always whistle," said grandma solemnly.

"Why, grandma!" exclaimed Ruth, "mamma says it is not well bred for girls to whistle."

"If you whistle, you can't eat, my dear, and the cup will get full quicker; but singing is every bit as good, and I would like to hear you sing about little Jack Horner." And wasn't it queer? When Ruth began to sing that, the cup very quickly filled.

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